“Jyoti Kalash Chalke….50”

‘Jyoti Kalash Chalke…50’ – a message launched on the face book flashed. Within no time tens of web sites, links and postings popped up on net. What a boom in technology. One site

[http://www.anmolfankaar.com/specials/ek-fankaar/175-pandit-narendra-sharma]

gives a complete survey and musical journey of legendary lyricist Pt. Narendra Sharma. In 1984, Amin Sayani had interviewed Pt. Narendra Sharmaji for Vividh Bharati. One can listen to that interview online and with superb clarity. This is full of Lataji’s songs, with some tunes set by Babuji Shree Sudhir Phadke. Just below this page, there is a video section in which lots of ‘You Tube’ links could be seen. One at the top is Babuji singing ‘Jyoti Kalash Chalke’ for Doordarshan. In the same video, Pt. Narendra Sharmaji is also seen.

‘You Tube’ has a black and white video clip of this song at

http://www.youtube.com/watch?v=EBQT1m6xrzg&feature=related

The song is from Hindi film ‘Bhabhi Ki Chudiyan’ (1961). Era of Black and White films. Four minutes and forty seven seconds – song duration. Picturized on Meena Kumari (Bhabhi) and Master Aziz (little bhauji {devar}). A pleasant dawn. Fleet of birds in the sky behind the temple top. Lataji’s extremely difficult Aalap and Taan in raga Bhoop lasting for over fifteen seconds. Leaving the listeners spellbound even after fifty years. Bhabhi opens up the door, begins her daily morning routine in the courtyard. Lataji’s haunting song on the backdrop – ‘Jyoti Kalash Chalke’ – six stanzas. One after the other. Pranam to rising sun, sweeping floor, puja of tulsi plant and parikrama (encircling) around ‘Tulsi Vrindavan’, deepajyoti to Gopal murti and then cooking on wood stove. Little notorious devar is helping with all his might. Great scene of pure and serene love between bhabhi and her little devar. Anyone could easily go back in the childhood memories. Final great scene depicting ‘Bhabhi is my Mother’ is sure to turn viewers eyes moist. Worth rewinding again and again.

If you do not have the video clip but just listening to the audio song, then also the effect is quite the same. The original story was ‘Vahininchya Bangadya’ written by Mr. Y. G. Joshi. A Marathi film of the same title was produced in 1953 and music was composed by Sudheer Phadke. Both

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the films had eight songs. In Hindi, three songs became popular – ‘Lau lagati, geet gati’. ‘Mori laj rakho giridhari’ and ‘Jyoti kalash chalke’. Last one became most popular giving name and fame to Sudheer Phadke in Hindi film world. Radio Ceylon used to play this song often and thus it reached out across the country and abroad. Lata Mangeshkar has sung some forty-six songs with Babuji Sudheer Phadke, this one being the best, of course. Why is it that this song is so popular and pleasing even today?

Netizens have set up a debate on this too. Indian culture has two very sacred icons viz. ‘A Kalash’ and ‘A Deepak’. Kalash consists of an earthen or copper vase shaped in the form of a human torso. Five mango leaves representing five sensory organs [viz. ear, nose, eyes, hands and skin] are placed on its mouth and then the vase is closed with a tightly fitting coconut fruit, representing human head. Such an icon now needs a lamp to lead on a path of knowledge. This is done by ‘The Deepak’. In this poem, poet has coined these two sacred icons in Sun God emanating light. That is why probably the song shall remain immortal for many years.

It is interesting to note that a special function was held to celebrate fifty years of this song at Dombivli on July 24, 2011. Month of July also happens to be the birth and death anniversary of Babuji Sudheer Phadke.

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The kalash (kalasha) and deepak (dipaka) are prominent Vedic symbols that symbolize respectively the manifestations of Gayatri and Yagya. As Gayatri and Yagya are revered to be the origin of the Vedas and Vedic Science and Culture, the presence and worship of kalash and deepak in every sacrament, on every auspicious occasion is quite natural in the Vedic Culture. The symbol of kalash is physically represented by a metal or earthen pitcher or urn. It is filled with water (preferably the water of holy Ganga, any sacred river or clean, running water). Its top open end holds betel or mango leaves and a red-yellow sanctified thread (kalawa or mauli) is tied around its neck. The kalash has many symbolic meanings and teachings associated with it.

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The kalash symbolizes the cosmos. The water inside the kalash represents the primordial waters, elixir of life or the soul filled with love and compassion, abundance, and hospitality. Varuna, the Lord of the oceans and the divine source of water element, is invoked while filling a kalash with water. In some cultures, the kalash is said to represent the body, the leaves the five senses and water, the life-force. Some Vedic scriptures refer it as a symbol of the mother earth and divine consciousness. The word meaning of the scriptural hymns of the kalash's worship describe the mouth, throat and base of the kalash as seats of Lord Vishnu, Lord Shiva and Lord Brahma respectively whereas the belly represents all goddesses and Divine-mother's power streams. Thus in this small urn the presence of all gods and goddesses is symbolized. This exemplifies that all the gods are essentially one and are emanations of the same Supreme Power.

Lord Dhanvantari is described as having four arms carrying various healing instruments in each hand, viz., a chakra (divine wheel) to defeat the devil forces, shankha (conch shell) to make the atmosphere free of viruses, bacteria and evil effects; jalouka (leech) used for curing all the diseases caused by vitiated blood and a kalash containing amrita (the elixir of life) to rejuvenate the sick. Because of its uniformity and symmetry in all directions, the kalash is a symbol of the entire universe and of that omnipresent Brahman which is the uncaused cause of all. All the gods in their microcosmic and macrocosmic subliminal forms are meditated, during devotional worships, as to be present in this symbolic form of the universe. Thus, through the medium of the kalash we are made aware of all the gods in one place, at one time and in one symbol.

This song by the Queen of Melody Lata Mangeshkar visualizes the rising Sun at dawn as a kalash that is overflowing with Divinity Herself – what a powerful imagery that inspires us to start the day with noble thoughts and impressions!

Dr. Suresh Chandvankar. July 25, 2011
chandvankar.suresh@gmail.com.
Cell - 9920813336

Snaps from the video of the song 'Jyoti Kalash Chalke' from the film 'Bhabhi Ki Chudiyan' (1961)

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*Song- **Jyoti Kalash chalke** (bhabhi ki choodiyan) (1961) Singer-Lata, Lyrics-Pt.Narendra Sharma, MD-Sudhir Phadke*

Lyrics

Aaa aaa aaa aaa

jyoti kalash chhalke jyoti kalash chhalke
jyoti kalash chhalke jyoti kalash chhalke

huye gulaabi, laal sunahare
rang dal baadal ke
jyoti kalash chhalke…1

ghar aangan van upvan upvan
karti jyoti amrit ke sinchan
mangal ghat dhalke
mangal ghat dhalke
jyoti kalash chhalke…2

ambar kumkum kan barsaaye
phool pankhuriyon par muskaaye
bindu tuhin jal ke bindu tuhin jal ke
jyoti kalash chhalke…3
jyoti kalash chhalke jyoti kalash chhalke

paat paat birva hariyaalaa
dharati kaa mukh hua ujaalaa
sach sapne kal ke
sach sapne kal ke
jyoti kalash chhalke…4

Usha ne aanchal phailaayaa
phaili sukh ki sheetal chhaayaa
neeche aanchal ke
neeche aanchal ke
jyoti kalash chhalke
jyoti kalash chhalke
jyoti kalash chhlake…5

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jyoti Yashodaa dharti gaiyyaa
neel gagan Gopal Kanhaiyyaa
jyoti Yashodaa dharati gaiyyaa
neel gagan Gopal Kanhaiyyaa
shyaamal chhavi jhalke
shyaamal chhavi jhalke
jyoti kalash chhalake
jyoti kalash chhalke jyoti kalash chhalke…6

ज्योति कलश छलके
Jyoti Kalash Chalke

ज्योति कलश छलके, ज्योति कलश छलके
Jyoti Kalash , Chalke, Jyoti Kalash , Chalke
The Pot of Divine Light overflows

हुए गुलाबी लाल सुनहरे, रंग दल बादलके
ज्योति कलश छलके, ज्योति कलश छलके ...१

Hue Gulabi, laal , sunhere, rang dal badal ke
Thues turn pink ochre & Golden on the canvas of the clouds
Jyoti Kalash , Chalke, Jyoti Kalash , Chalke
The Pot of Divine Light overflows.....1

घर आंगन वन उपवन उपवन, करती ज्योति अमृतसे सिंचन
मंगल घट ढलके, मंगल घट ढलके
ज्योति कलश छलके, ज्योति कलश छलके ...२

Ghar angan van, upvan upavan,Karati jyoti amritse sinchan
The house, the courtyard and the jungle is lit and enriched by bright sunshine
Mangal Ghat Dhalke, mangal ghat dhalke
By emptying the sacred and divine pot.
Jyoti Kalash , Chalke, Jyoti Kalash , Chalke
The Pot of Divine Light overflows…….2

अंबर कुंकुम कण बरसाए,फूल पँखुडिया पर मुसकाए
बिंदू तू ही न जलके, बिंदू तू ही न जलके
ज्योति कलश छलके, ज्योति कलश छलके ...३

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Ambar kumkum kan barsaye, phool pankhudiya par muskaye
Bindu tu hi na jalke, bindu tu hi na jalke
Showers of tiny particles (like kumkum) fall on the petals and smiling flowers
Aren't these water droplets?
Jyoti Kalash , Chalke, Jyoti Kalash , Chalke
The Pot of Divine Light overflows…….3

पात पात बिरवा हरियाला, धरतीका मुख हुआ उजाला
सच सपने कलके, सच सपने कलके
ज्योति कलश छलके, ज्योति कलश छलके ...४

Paat Paat Birva Hariyaala, dharti ka mukh hua Ujala,
Mangal ghat dhalke, Jyoti Kalash chalke
Every leaf and shrub in greenery drenched, the Earth is resplendant in her unbridled JOY as the Auspicious pot overflows (with its blessings onto us)
Jyoti Kalash , Chalke, Jyoti Kalash , Chalke
The Pot of Divine Light overflows…….4

उषा ने आँचल फैलाया, फैली सुखकी शीतल छाया
नीचे आँचलके, नीचे आँचलके
ज्योति कलश छलके, ज्योति कलश छलके ...५

Ushane aanchal failaya, faili sukh ki sheetal chaya,
neeche aanchal ke ! Jyoti kalash chalke
the Dawn spreads its warm shroud,
and the calming shadow of happiness / contentment - spreads beneath it
Jyoti Kalash , Chalke, Jyoti Kalash , Chalke
The Pot of Divine Light overflows…….5

ज्योति यशोदा धरती गय्या, नील गगन गोपाल कन्हैय्या
श्यामल छबि झलके, श्यामल छबि झलके
ज्योति कलश छलके, ज्योति कलश छलके ...६

Jyoti Yashoda, Dharti Gaiyya, Neel Gagan, Gopal Kanaihyaa
Shyamal chabi jhalke ! Jyoti Kalash chalke
The Sun (eternal) is the Mother (Yashoda), the Earth is the Cow - and the BLUE SKY is KRISHNA. The Dawn spreads its warm shroud,
Jyoti Kalash , Chalke, Jyoti Kalash , Chalke
The Pot of Divine Light overflows…….6
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